The true report of a late [illegible]

rise enterprised by a Papist, with a [illegible]

Walden in Wales, accompted emon[illegible]

our Catholiques in those partes for a greater [illegible]

pbetise, then ever was the Holie Maide of Kent, [illegible]

now an Egyptian hyding the fall of Matches [illegible]

sent pere 1582 [illegible] Churche at [illegible]

fter, before the [illegible] assembled at a Sermon, [illegible]

she confessed how [illegible] by a counterfeit

Priest, and how by his [illegible] had trained

see certaine Gentlemen, whiche [illegible] followe his

soyme. The perusyng whereof, [illegible]

staunte shall giue cause vnwoorthie to [illegible]

wilfull Papist matter to bee [illegible]

and all soyres of people good exam-

ple to be warned at: Truly see

doune without any ma-

ner of parcialitie,

by Barnabe

Riche

gentleman.

Malui me diuitem esse quam vocari.

Perused and allowed accordyng
to the order appointed.

Imprinted at London by Robert Walley
dwellyng in Paules Church yard.

1582.

MVSEVM
BRITAN
NICVM

3 P c 6

TO THE RIGHT HONORABLE Sir Fraunsis VValsingam

Knight, principall Secretarie to her Highnesse and one of her Maiesties moste Honourable priuie Counsaile: Barnabe Riche wisheth increase of honor, continuance of healthe and happie estate.

AS *in all Actions and attemptes (Right Honorable) it is moste requisite to choose out suche as are moste politique and prudent performers, so in causes of protection it is moste necessarie to account of suche as are greateste fauoures of the cause, whereuppon: knowyng your Honor to bee a Piller and vnderproppe of true Christianitie, a maintainer of Religion, and a zealous professor of the Gospell, I thought it not amisse, to offer these trifles (in wisemens Judgementes, yet diuine miracles in the wilfull and Ignoraunt Papistes opinion) to your Honor, to be safcundited vnder your graue title, and the rather, for that my simplicitie shall finde sauegarde vnder so Honorable a name, and my good meanyng (whiche would stretche farre*

if abilitie were coreſpondent) might be manifeſt vnto you, who haue bounde me by ſeuerall good turnes, and in whom thoſe in neceſſitie alwaies finde refuge.

Maie it pleaſe you therefore to giue it the ouerreading, and as it deſerueth, the laughyng at, and as your Honor likes of the miracles, ſo imparte it for the ſtraungenes to thoſe ſhall beſt like you. And thus I moſte humbly take my leaue.

Your Honors in all ſeruiceable dutie to commaunde. Barnabe Riche.

The report of a late practise
enterprised by a Papiste.

THe vnaduised regard of the worlde now a daies (courteous reader) in publishing printed vntruthes, to bring in varietie of vanities (for the better satisfying of idle heades) almoste withdraweth my mynde from my pretensed purpose. But for that I am moste assuredly perswaded, and not induced onely by reportes, but confirmed by learned and discrite beholders, my selfe beeyng an eye witnesse to some parte, it maketh me therefore nothyng doubtfull to laie open to the worlde, a thyng of moste assured veritie, and with all a moste pestiferous practise of a groshedded Papiste but lately put in vre: Not doubtyng but that all thynges shall drawe to a good exigent, since the groundes be so certaine.

And whereas it maie be wondered, why amongst the rest my selfe onely adicted to Militarie profession, should dare presume to enter into those matters, which by Antichrist and his vpholders are deemed to be more then demy heauenly: Know you, that two speciall causes haue drawne me to it: The one the seriouse perswasions of deare freendes, namely (amongst many others) Maister Richard Joyner a Phisition dwelling in Chester, sometymes a disciple of the Popes, and a cheefe companion in Oxenford, with our late halowed, Sainct Edmunde Campion, and now (by Gods permission) both hym selfe freed from his former follies, and desirous that others should be warned of the like.

My seconde reason is, for that I finde the matter so simple, as I esteeme it to insufficient to deserue the ouerlooking of the learned, and yet so pernicious, as it could not escape the scoffe of a Souldior, who as in tyme of warre, he is bounde to his Countries behoofe with his Pike, so in causes that grow with in compasse of his coniecture (beeyng profitable to the Commonweale) he is not to withholde his penne.

So it is, that hauyng been in Irelande vpon her Maiesties

affaires, I made my returne accompanied with the worshipfull Captaine Thomas North, brother to the right honorable the Lord North. Captaine Thomas Maria Wyngfeeld with sundrie others that can likewise testifie a truthe in this cause, it was our chaunce to ariue at Chester on Satirdaie beeyng the thirde of Marche this present yere 1582. where amongest other matters of worthinesse, we heard greate good reporte, of that graue and studiouse diuine Maister Goodman, who as we vnderstoode the next daie was appointed to preache, we beyng desirous to staie our Journey on the Sabboth day, addressed our selues to Churche, where to our greate edification, wee heard the learned discourse of Maister Goodman, whose holsome aduertisements, tended to the confusion of erreur, admonishyng his hearers, to beware of the subtill practises of Papistes, whiche were continually busied with seducing the simple and ignorant.

In the ende of his Sermon, there stoode forthe in open veiwe a young Maiden, called by the name of Elizabeth Orton borne in Orton Madocke in the Countie of Flint, & Dioces of Chester, about the yeres of fourteene or fifteene of proper personage, and the Daughter of Ihon Orton yet liuyng, and dwellyng in Orton aforesaied. This young Maiden, before the whole assembly there present after the Sermon, deliuered this protestation Verbatim as followeth.

¶ The Confession of Elizabeth Orton vttered by her the fourth of Marche last past, in the Cathedrall Churche of Chester.

Good people, you shal vnderstand, that I Elizabeth Orton haue been seduced by a vile runnagate Papist, named Sir Hughes, once Scholemaster in Orton Madocke,

docke, where my father dwelleth, who hauing (as I right well perceiued since) an intent to deceiue the simple and Ignorant people, and to cary thē from the light of the Gospell into the darkenesse of Papistrie, abused the simplicitie of my tender yeres, and brought me to beleeue, that if I would not doe as he instructed me, I could neuer be saued, and so puttyng me in feare that my soule could not otherwise escape eternall damnation, he wrought me at length to yeeld to his perswasions and allurements, and caused me to take vpon me, that I sawe Visions of the fire of Purgatorie, and affirme that I was laid therein, and of the Masse, and of the Mother of Christ, and sundrie others which of truth I did not see: But now beyng of more discretion then at that tyme I was, and knowing better of true Religion (God be therefore thanked) then at that tyme I did, I doe here before God and you protest, that those Visions whiche are reported to bee seen of me, I neuer did see neither did know, what suche matter meaneth, neither did euer see any Masse, or any signe of fire of Purgatorie, or any such thing in vision or out of vision, but was misseled by the wicked counsaile, and false practises, of that naughtie

naughtie fellowe Hughes, to affirme and saie, I sawe suche thynges as I did indeede neuer see, whereof I doe hartely desire you all to beware of trayterous Papistes, and to take heede how you harken or giue eare to suche forged and vaine tales and reportes, as are raised vpon those vnseene visions of myne, and to praie to GOD for me, that it would please him to forgiue all my offences, and this offence especially, whiche I committed of simple Ignoraunce, beeyng thereunto perswaded, by such a craftie and subtill seducer.

Her speeche beyng thus ended, Maister Bauyan the Maior of Chester inuited Maister North, Maister Wyngfeeld, and my self to goe home with hym to Dinner, where wee founde very worshipfull entertainement, there dined likewise other Aldermen and Townes men of Chester, amongst whō I enquired, what might be the meanyng why the yong Maiden had made this open protestation, I was aunswered, that it was now almost two yeres past sith she had feined in Visiō to see our Sauiour Iesus Christe, with the Virgin Mary his Mother, S. Anne our Ladies Mother, Mary Magdalene, Sainct Ihon Babtist saiyng Masse, accompanied with the Apostles: and that she had seen Purgatorie and been in Purgatorie, with many other like reuelations, the whiche she either so cunnyngly counterfeited, or at the least her beholders that were present duryng the tyme of her extasies, were so credilous, or peraduenture willyng to haue furthered her in her purpose, that it was streight waies imagined, by a multitude of dull headded Papistes in those partes, that God had raised that little yong Prophetese, to the greate glorie of their holie Father the Pope, and to the high aduauncement of their little

wheaten

wheaten God: And although that sith that tyme she had passed the examinations of so Honorable as the Erle of Darby, and so reuerende as the Bishoppe of Chester with sundry others, yet she still stoutly stoode to her tacklyng, mainetaynyng her vnleene reuelations to bee true, till now at the length by the admonitions of this good father Maister Goodman, she was become penitent, confessed a truth, and in our presentes, and that open assembly so disclosed and detested her errour as you haue heard.

After this, I had inteligence of a Pamphelet that was secretly spread, wherein was described the maner of her Visions, penned by some Archpapist that was ashamed to put to his owne name, and yet of suche accounpt amongst our Catholikes in those quarters, that it carieth better credite then either the Epistles of Sainct Paule, or the Gospelles of the fower Euangelistes: and by the reportes of sundrie credible personages, diuers Copies of it are sent ouer the Sea as a precious present, some to Fraunce, some to Rome, but very many into Irelande.

The Copie of this Pamphelet was giuen me by Maister Gondman, the whiche when I had ouerlooked, I founde in it suche profounde and deepe doctrine, as although before me in my ponger daies, I had ouer read the famous Histories of Sir Beuis of Hampton, of Sir Guy of Warwicke, of the Frier and the Boy, of Howleglas, of Frier Rushe, and sundrie other like, yet I dare boldly affirme, that this for matter and circumstaunce doeth farre exceede and goe beyonde them all: yea, and nothyng put doune but might bee approued by good authoritie, and throughly confirmed by Legenda Aurea: Were it not pittie then that so worthie a worke as this, should be still thus smothered vp amongst our Catholikes? the whiche questionles if it were published and brought to light, could not bee but accounpted of, euen amongst childzen and fooles.

Receiue then with reuerence this precious peece of worke in due maner, as it was first penned by that greate Clarke Iohannes siue nomine, saupng that in the margent I haue

coated doune certaine principall poinctes worthie to be noted: willyng thee (freendly Reader) before thou aduenture to peruse it, first to sanctifie thy self with Crossynges and blessynges, it skilles not how fewe, Pater nosters in Latin the more the better, halfe a dosen of Creedes maie very well suffice, but as many Aue Maries as will fill a quarter Sacke, this doen, feare not then thou maist reade it at thy pleasure: But if thou wilt vse it to thy better auaile, reade it fastyng, then make thy Dinner with a pound of Potato Rootes, and I warrant thee it shall make thee as holy as a poke full of the Popes pardons, and thus followeth the text.

¶ *The true reporte of two miracles or visions* that appeared vnto *Elizabeth Orton*, Daughter to *Ihon Orton* of *Orton Madocke*, beeyng in the Countie of *Flint* and Dioces of *Chester*, the one, the first of *February*, the other, the fower and twentie of the same Moneth in this present yere. 1580.

In honourable thyng no doubt, to publishe lyes.

VNderstanding by the testimony of *Raphaell* the Archangell, it is an honorable thyng to publishe the workes of GOD, and readyng in the Monumentes of the auncient fathers, the holy Bishoppes did vse to declare vnto the people, suche Visions and Miracles as had happened amongst them, whereof *S. Augustine* hymself so well liked, that he blamed greatly a noble Gentlewoman of his acquaintaunce for not reuealing the power of God shewed vpon her.

What a multitude of Fathers he hath brought her for his incouragement, he hath named S Augustin who blamed a Gentlewoman, we can not tell wher fore.

Wherefore, being incouraged by the holsome admonition of an Aungell, and examples of so many graue fathers of greate antiquitie, I am the

the rather induced to communicat vnto the deuoute Reader, certaine meruellous Visions that our Lord hath reueiled of late vnto a yong girle, to the increase of his honour, confusion of his enemies, and comforte of his poore afflicted seruaunts, whom he hath yet staied, within the vnitie of his Catholique Churche, protesting faithfully that in this writyng, I shall neither adde nor deminishe * any thing, but sincerely reporte (as nere as my memorie can beare away) what I haue learned of the partie her self, and other her freendes, that were witnesses of so greate a wonder, in whose honestie and credite I haue suche assisaunce, that I am sure they would not be abashed to iustifie the truth what thei haue seene and heard before any man liuing, wherein if some thing should seeme to the hearers vncredible, let hym not measure Gods omnipotent power by his owne infirmitie, but with all meekenes let hym indeuoure to applye these heauenly Visions, as a speciall warnyng to hym self, for the amendyng of his owne life. And because the matter maie bee of the Reader better conceiued, I will first declare what the company (that remained with the saied young wenche) did obserue, duryng this extasie, and then I wil open her Vision, as by diligent examination, I receiued it frō out her own mouth.

His Honour you must vnderstande the Masse, his enemies bee the Protestātes, ỳ poore afflicted flock are the Papistes.

* Nor yet say truthe.

Her frendes that wer furtherers of so notorious a lye, whose zeale towardes Poperie is suche that thei care not what thei do to maintaine their follie. He feares aforehande ỳ you will smel out a lye, therfore you must nedes beleue ỳ all is true, otherwise a lye is not worthe the telling.

This girle hauyng to name *Elizabeth Orton*, beeyng about the age of thirteene or fourteene yeres, and brought vp according to the corruption of the tyme, in ignorance and libertie, * vp-

* Somthyng in knauerie instituted by obstinate Papistes.

A matter to be wondered at, to se a woman weepe.

pon Candelmas euen at eight of the Clocke within night, this present yeare of our Lorde 1580. sittyng by the fire, began to weepe sodainly, whereat the beholders were sodainely amased, especially because thei knewe her to bee in perfect healthe, and in her owne fathers house, where she might bee moste bolde, and while she thus continued, or rather increased her weepyng, one of her freendes demaunded the cause of her heauines, vnto whom she made no aunswere, wherewith incontinently a whole fountaine of teares issued from her eyes most habūdantly, very lamentable to the beholders, and fallyng doune vppon her knees before her stepmother, with others that were present bitterly weepyng, sobbing and sighing, she spake as followeth.

My tyme is appointed, I haue to remaine but a little space with you, wherefore if I haue offended any of you all, as I knowe I haue doen, euen as you looke to obtaine forgiuenes of God for your owne sinnes, I desire you for his sake to forgiue me (a miserable sinfull creature) those thynges wherein I haue offended you. The whiche wordes beyng vttered with meruelous vehemencie, made all the companie that heard the same astonied: And when they had aunswered we forgiue with al our hartes, she arose and thanked them, whereupon incontinētly turnyng from them, she stared and fixed her eyes towards one place, as beholding some bodie, and ioynyng bothe handes in most reuc-

rent

rent maner saied these wordes: *Iesu* forgiue me, *Iesu* forgiue me a sinfull wretche, sweete *Iesu* forgiue me, wateryng her praiers with salte teares. Afterwardes pausing a while and turning againe to the assistaunce, she spake againe on this wise.

A badde forgiuenesse, if you marke the sequell.

God hymselfe I thanke hym of his goodnesse hath freely forgiuen me my sinnes and wickednesse, I know it, I know it, for he hath so promised me, loe where he standeth, beholde I see hym, let me goe to hym, let me imbrace hym, I see hym stand here before my face, accompanied with his holy Mother, beholde she standeth by hym, and rushyng her self with very greate strength, offered towardes the place where she saied *Christ* appeared vnto her, castyng both her armes abroade, as one readie to embrace, then ioynyng them againe to her bodie very fast, she saied: Now I haue hym, I haue hym in myne armes, O good Lord forgiue me, thou knowest what greate desire I haue to come vnto thee, fy fy on this wretched worlde, here is no goodnesse in it, I defy the worlde, I defy the world.

With these wordes and the like, she mooued her audience to greate remorse for their sinnes, and admiration at the sight, the rather, because thei vnderstood by her sober wise aunswers to all their demaundes, that she had the perfecte vse of her witte and memorie.

After this staiyng her self awhile, and beyng somewhat more quiete, the assistauntes hoped the fit was ended, but loe, besides their expecta-

tion she began againe to bee pittifully troubled, with intollerable paines, and to powre foorthe teares as before she did, but yet more haboundantly, that thei seemed to droppe doune bothe her eyes bigger then Hailestones, vttering moreouer these wordes with great vehemētie.

Peruse this circumstance well, and thā tell me if a wise manne would beleue that any dūce hedded Asse, would so far ouershoote hymself to perswade so meare a vanitie, for an vndoubted veritie.

O Lord hast thou prouided for me this Purgatorie the which I see before my face, burning with Pitche Rosin and Brimstone: Lorde I thanke thee thou hast freely forgiuen me, & now O Lorde, the blessed Virgine thy Mother hath likewise promised forgiuenes, but yet she hath not forgiuen me as thou hast doen, I must enter into this fire that doeth so extremely burne, good Lorde I had rather wallowe my naked bodie the space of fower and twentie houres in angrie fire, then once to put the ende of my finger in this fire of Purgatorie, whiche burneth so merueilously: then casting her eyes aside, ioynyng both her handes together, with very deuoute gestures and blubbered cheekes, in most pittifull maner she spake as followeth.

O blessed Virgine and holy Mother of God, forgiue me as thy holie Sonne hath doen, and suffer me not to goe to yonder fire to be tormented in this wise.

Here you maie se what a cruell hatred gentlewon an our Ladie is. This wattine is farre fette I can tel you

She continued a certaine space most earnestly crauyng pardon of the holie Mother the Virgine, not for her sinnes (to my simple iudgement) alreadie forgiuen her by Christe, but for the temporall punishment due to her sinnes, that then was represented before her eyes, as it

shall

shall appeare anone moze plainely by her owne wozdes to the holy Virgin: In the meane tyme let the Reader vnderstande that her pardone was denaied, where at you shall haue no suche cause to maruaile, in beholdyng the Mother of mercie so harde to bee intreated, if you consider that she might committ some sinne against the holie Virgine, that deserued condigne punishement, although to saie the truthe vnfainedly, I beleeue that our blessed Ladie did therein moze for her, then if shee had quite released her paines, as they can best testifie, who haue euer sithence perceiued in her life wonderfull alteration.

O wisely considered.

But to returne againe where I left, the sely wenche beholdyng this fire to drawe nerer and nerer, and fearing that she could not escape it, at last yeelded her will to Gods determination, vtteryng these wozdes to the Mother of Christ.

A greate grace of God that it did not sette the house on fire.

Well blessed *Virgine Mary*, since it is thy will (good *Virgine*) I should enter into this fire, because I can not haue forgiuenesse at thy handes I must bee contented, and now I goe into it, *Iesu* helpe me, *Iesu* be mercifull vnto me, wherwith immediatly she made a shew, both by gesture of bodie & wozdes, vttered in suche lamentable wise, that al the lookers on were fully perswaded, this tender girle to indure vnspeakeable tozmẽtes, the space of one houre and moze, sustainyng to their iudgementes, greater panges then penne is able to write, or tongue is able to expresse,

*Or vnspeakeable by be-ing.

expresse, for it seemed more terrible then a womans paines in trauaile with Childe, or a man when the stitch teareth his bodie in peeces, and woundeth the harte to death: In so muche that the beholders wondered greatly, how her yong and tender flesh̄e could indure the same, for she burned within as well as without, that the heate broyled vp to her mouthe, and her skinne scorched with suche excessiue heate, that hardly could any man abide to touche her to be bryefe, for very paine her eyes were couered with a mist, and her mouthe foned, that all the companie assistauntes dispaired of her life, and were sore greeued to see so heauie a spectacle, and to heare so pitifull a voyce pearcyng their eares, oh, oh, oh, O good Lorde I burne, good Lorde I burne.

This fire is more hot then the scorching flames of Loue.

The rest of her words were such as became the seruaūt of God, neuer ceasing, whilest her bodie laie in the fire, to occupy her tongue w̄ prailing God, and calling vpon his holie name, for helpe and ease of her paine, vtterly defyyng the whole worlde, withall the vanities thereof, sinne, and all sinfull meanes: To conclude, beyng come at the last to an ende of her punishment, and feeling her poore body vnable to indure the paine, she saied: oh that I had one droppe of water to coole this cruell burnyng heate wherein I am, Lorde, Lorde, if it bee thy will sende it me: and forth with one of the standers by, spilt vpon her a little *Aquā vitæ*, wherevpon in their conceipte, the burning slaked somwhat, for she said, Lord

Aqua vitæ, a precious ointment against the fire of Purgatorie.

I

I thanke thee now some of the greate heate is cooled, I thanke thee good Lorde.

Finally, beeing throughly released from all her paines, she called often vpon a yong Mayd named *Alco Ioua*, who had been buried the same daie, and stretching her arme from her, as if she tooke her by the hande, crieng earnestly vppon her to staie till she was readie, for she would come with her: and this is the effect of her wordes and behauiour during the first extasie, that thei could beare awaie who were nearest vnto her as I learned out of their mouthes by seuerall examinations: Muche more then is here written she saied, and did as deuoutly as harte could wishe, but their wittes were so rauished to behold suche a lamētable sight, that thei had no mynd nor leisure to marke euery thing particularly. Neuertheless, by this that is spoken, I hope the deuoute Reader shal finde sufficient instruction to credit the Vision, that dependeth wholy vpon the girles reporte in order as followeth.

He that will not credite this tale, it were pitie but he should want a merie tale.

After all her troubles nowe ended, and the Vision now vanished, some of the companie did conueie her to bed, where she had a shorte slumber very vnquiete, and loe this while her sences were so taken, that to their iudgements she lay starke dead, but being at the length awaked, she did complaine that all the ioyntes of her bodie were so weary, as if thei had been stretched out of the Racke.

About this tyme, her Stepmother began to

examine her what she had seene and heard, but she desired respite, because of her wearinesse, whereof her saied Mother beyng ill apaied, expected better opertunitie, and within fiue houres after, vnderstandyng the girle to be in very good moode, she brought with her certaine of the compauie, that had beene present, who demaunded forthwith whither she did remember her talke to them the night before, whose aunswere was, that she neither remembred them to be in place, nor any communication betwene her and them, wherewith they were not a littie amased, hauyng also knowne her to be in very perfecte health and brode wakyng all the saied while, therefore perswading thē selues, that she could not indure those troubles without some straunge alteration of mynde, they exhorted her earnestly to open what she had seen and heard, wherewith she spake as followeth.

Yesternight as I sat by the fire, my hart and conscience was grieuously troubled with sencible remorse for my sinnes, then followed teares in suche haboundance, that I had no power to refraine them, and loe this while appeared vnto me, a goodly faire birde, hauyng the bodie of a Sparhauke, the face of a Man, the beake of a Pigion, and feathers of diuers colours, makyng greate speede towardes me, lightyng vpon my breast, and with his winges couered the same, and very softly first laid his bill on my forhead, then on myne eyes, lippes and breast, that being doen, he declared that he was a mes-

It should be some Pursevaunte from the Pope by his pied cote.

senger from God, charging me to bee readie at an houres warning, and to aske them forgiuenesse whom I had offended, and so vanished awaie from my sight.

This saying made me to feare þ my tyme was now come, and that the Angell (for so I tooke hym to bee) would fetche mee, within a while after, hauing asked forgiuenesse, beholde I might see our Sauiour Christ, with the blessed Virgine his Mother, and lastly the fire of Purgatorie outragiously burning before me, wherein I lay punished from the breast downewarde, head, armes and shoulders beeing free from all paine.

She knewe them at the first sight.

The assistauntes hearing of Purgatorie, were very desirous to vnderstande the colour and nature thereof, &c. Who answered them againe, that this fire of Purgatorie, seemed to her in colour very blewe, and vehement in burning, faster boyling then any water seething, and without interruption, casting like Mountaines greate waues, not forward as the Sea, but vpward, especially whē there late any soule tormented, for it appeareth sometime voyde of soules, and then it seemeth to be more calme.

The discription of Purgatorie.

To bee breef, this fire in his nature did nothing agree with our fire, the matter that burned therein was Pitch, Rosine, Grease, Brimstone & boyling Leade, all conteined in a large Furnace: More I can not remember, saue that I asked forgiuenesse: and so ended her vision. Whereof I doubt some incredulous person will

1 That is, whē þ Pope is charitably disposed, and giues a free pardon without money.

2 Here you may learne to make Purgatorie.

3 There is none, vnlesse he bee some arrant heretique that wil not euer

will make small accompt, that the saiyng of S. Paule maie bee verified in them, *Animalis homo non percepit ea que sunt dei:* A sensuall man vnderstandeth not those thynges that are of God: for myne owne parte I am assuredly perswaded that all is most true, as hauing receiued it out of her owne mouthe, with whose good nature and vertuous disposition, I am throughly acquainted withal, therefore I neede not feare to conclude of her with the holie Scripture, *In fornace probabit electos dominus, & quasi holocaustum accepit eos in eternum:* In a Furnace our Lorde hath receiued his chosen, and as a burnt offeryng he hath accepted them for euer: *Laus dei* Amen.

And I for my parte beleue it as verely as I thinke him to bee honest that pende it doune.

When it seemed conuenient to the wisedome of God, that his seruaunt should be released of her troubles, it pleased his diuine goodnesse at parting to bestow on her a gift, what she should feele in her self, a deadly hatred to sinne in token of his beeyng with her. For immediatly after, what great care she did take to forgoe ragious othes, idle talke, with other pleasures of the worlde, and breefly what thyng so euer besides she vnderstoode to bee an offence against God, suche of her frends and acquaintance as know her familiarly can witnesse the same: Neuertheless, beeyng amongst them conuersant, who had no true knowledge of God, she praied still of the newe English Primer, and refreined not the Seruice now vsed in Churches, but by the waie it is to bee noted, that all her freendes as many as were priuie vnto her first Vision, of

If you mark this sequell well, you shal easly perceiue our authors wholie drifte, who yet hethertothough he hath plaid the foole, and set doune matter fitte for

purpose

purpoſe conſpired to treade vnderfoote the miracle, more tenderyng the fauour of men, then the diſpleaſure of God. Notwithſtandyng, he to whoſe diuine power nothyng is vnpoſſible, would not haue ſo miraculous a worke to bee long ſecrete, for within three weekes after and three daies, beyng the Feaſt of *Sainct Mathias* the Apoſtle, about ſeuen of the Clocke at night, the foreſaied yong wenche ſitting by the fire, began to weepe, as in her former Viſion ſhe had doen, wherewith the companie aboute her ſuſpected a ſtorme, and loe immediatly in their hearyng ſhe ſaied *Ieſus* welcome: and riſing vp, offered to goe towardes the place where he appeared vnto her, but one of the companie ſtaied her, to whom ſhe ſpake as beyng somewhat offended, what will you not ſuffer mee to imbrace my GOD, let me goe to hym: and becauſe ſhe was somewhat vnruly, they laied her in her bedde, where three ſtrong perſones had buſineſſe enough to holde her, for ſhe made muche adoe to riſe on her feete, criyng ſtill O God I ſee thee, O that I might imbrace hym, but perceiuyng her little bodie to weake, ſhe reached her arme towards the place wherevppon her eyes were fixed, ſaiyng: come lord come, let me haue thee by the hand, beholde I ſee hym before my face, holdyng in the right hande a Waxe Candle burnyng together with the bleſſed *Virgine Mary*, *S. Anne* the holie Virgines Mother, *Mary Magdalene*, and *Sainct Ihon Babtiſt*, whom I ſee here hard by my beds ſide, and turnyng frō them againe,

Children to ſpout withal, yet now if his witte would ſerue hym, he would faine play ỹ knaue but that God knoweth his conceipt is ſo groſſe, that euery foole maie finde it.

1 You knowe thei muſt nedes haue cādell light at that tyme of yere, for by 7. a clocke it is darke in Februarie.

*Is not here good rule thinke you, ỹ beyng ſo few womē in heauen as thei ſaie there is, and yet three of the cheefeſt of thē ſhould bee out of their lodginges at that time of night

she saied with very great vehemencie, O Lord, he reacheth his hande towardes me, let me goe to hym, let me imbrace hym, wherewith immediatly by meare force in dispite of them all, she rose vpon her feete, and spreadyng bothe armes she ioyned them againe fast to her stomache, vttering these wordes: I haue haue hym now in armes, O good Lord I haue thee, *Iesus* help me, leaue me not sweete *Iesus* leaue mee not: neuer ceasyng to call vpon his holie name. But one of the assistauntes beeyng wearie to heare the often repetition of *Iesus*, of *Christe*, and of our *Ladie*, desirous to put her to silence, saied vnto her: cõtent your self *Elizabeth*, wee see *Christe* as well as you doe: whom she answered with indignation, fy vpon thee shamefull wretche full of iniquitie and sinne, how falsly doest thou lye, it is not possible for thee nor any wicked creature to looke vpon him, no corporall eyes can haue the sight of his glorie: myne eyes daseld and smarte to beholde his Clothes, muche more then if I gazed against the Sunne beames at noone, when thei are strongest: And more she spake with a loude hollowe voyce in the thyrde: Nay, thou shalt as dearely buy it as I haue doen before thou see hym. And hauyng no soner ended her talke, there came vppon her a meruelous greate terrour and feare, whereof insued tremblyng of her bodie, pantyng of her harte, woorkyng of her vaines, fomyng at her mouthe, fallyng grouelyng on her bed for paine, struglyng, and cryeng out most pitifully, defyng ỹ worlde,

and

and all sinfull creatures therein (for so she termed them) and callyng without intermission vpon the holy name of *Iesus*, to be deliuered from all paines, whiche lasted two houres long, most ruthfull to the beholders, and nothyng inferior to her former punishment whē she laie in Purgatorie: and this (as I suppose) chaunced, for feare she should feele againe the forsaied torment, being (as it is euident by her owne speech in their hearing) already represented before her eyes, for she called often *Ales Ioan*, and Mistris *Conway* her Grandmother, at length she was admonished in her Vision, to procure that *S. Thons* Gospell written by a Priest, might bee tyed about her necke: whereof beyng very desirous, one of the assistantes offered her the Gospell in writyng, whiche she repelled quickly as made by hym, whom she knewe to bee a sinfull man, and considerynge no lawfull Priest was to bee had, she called importunatly for the Minister of *Orton*, but the messenger loitered and went not: whereof she informed the assistauntes, desiring them in all haste to sende for hym, but one of the companie replied againe, and confirmed it with an othe, that the messenger had gone, whom bitterly she rebuked, and sharpely admonished, that he had sworne falsly, that whiche in deede after diligent inquisition, was found to be true. And now the saied Minister beyng come, he offered her the forsaid written Gospell, two sundrie tymes, perswadyng the same to bee his owne doyng, the whiche she refused, and willed

Priestes bee no sinfull menne.

hym

hym to take the paines hym selfe, for she knewe well he did but delude her: at the last, reachyng the Gospell of his owne hande written, she accepted it thankfully, and the signe of the Crosse beeyng made by her appointment in the ende thereof, it was tied fast aboute her necke, and the same foulded crosswise by her appointment: whereupon she had presently better rest as thei supposed.

Beyng demaunded, why she desired the Ministers helpe, her answer was, that [1] although he was a Minister, yet beyng in hart a Catholike, she tooke him to be more fit then any other that were aboute her, and hoped that GOD would not bee offended, knowing her present necessitie and want of a lawfull Priest.

Here I would wishe the Catholike Reader to vnderstande, that *Sainct Ihons* Gospell maie be lawfully vsed, by the learned iudgement of the famous Jesuit Father *Robertes*: But whereas Gods holie spirite stirred the girle in all haste to sende for this minister, it is to be referred to his secret dispensation, whose good will & pleasure was (as it seemed) to haue him in place, that he might also beare witnesse to the truthe against him selfe and his owne profession, accordyng to the testimonie of our Sauiour Christe: *Ex ore tuo, te iudicabo serue iniquam:* O naughtie seruaunt, I will iudge thee out of thyne owne mouthe. Immediatly after, she vttered many wordes in his hearyng to the detestation of the [2] Protestauntes Religion and Seruice, as hereafter followeth

[1] This could not bee true, for bothe Christe and Sainct Jhon Baptist stode by, and thei were bothe Priestes, or els the Pope would neuer haue suffered them to haue saied Masse, now Christe was the first that euer said Masse on Maundie Thursdaie, when he said hoc est corpus meum, & Sainct Jhō Baptist song masse, as you shal perceiue by ỳ whiche followeth presently.

[2] This same Protestauts Religiō hath so displaced our holy Father, that the deuil himself will neuer be able to salue ỳ sore again.

followeth: the whiche truely at that instant did worke in his harte greate remorse.

Aboute this tyme, one of the companie reached to her a little *Crucifixe*, the whiche she receiued with very great reuerence, and caused it to be laied in her bosome, taking occasion thereby, to call vpon Christ crucified, whom the picture presented, crauyng still for mercie and forgiuenesse: but what neede I (saied she) to haue the Picture of Christe, when I see hym present before myne eyes, and pointed her finger towardes hym.

You maie perceiue by this, that there was good cõpany.

Then she fell to exclaime against the Religiõ of the Protestauntes, and dispising it wonderfully vttered these wordes: Fie vpon this wretched worlde, and fie vppon the naughtie Religion now vsed, fie vppon their wicked and accursed Churche, moste abhominable in Gods sight: I will neuer enter into it as long as I liue, to heare their accursed Seruice, vnlesse I be caried thether by force: O that you did now beholde the difference that I see betweene both.

This is like to bee true, you might perceiue that one of them had a crucifixe so ready.

With these wordes and the like, she wearied the eares of the hearers, as beyng (in deede) thẽselues of the same Religion, that the holy Ghost through her mouthe accompted damnable and accursed.

Thus I haue declared the effecte of her doynges and saiynges, during the second extasie, as nere as I could carie the same awaie, by the relation of those that were aboute her all the saied tyme: And now remaineth her Vision to

*If the Vision contain as good matter as this that is past, tis worthie the hearyng.

be opened, whiche by Gods helpe shall bee laied doune sincerely, as I receiued it from her own mouth worde for worde, and thus it foloweth.

This honest compame might haue saied.

The assistauntes whom our Lorde did especially elect to bee witnesses of this straunge miracle, gathering by her wordes and behauiour, that she had now seene and heard greater misteries, then in her former Vision. Therefore, beyng not able to content them selues any longer, the next daie after, earnestly desired to heare the truthe of the last extasie, as thei had heard of the first, to whose expectation as duetie required condescending, she vttered the same after this maner and forme.

For feare it should haue been forgotten, and what pitie had that been.

Yesternight standyng by the fire in the olde Hall (as you knowe) amongst the rest of our family, there appeared vnto me a goodly old man all in white, who after he had made twoo or three turnynges before my face, returned to the newe Parler, from whence he was come as we thought, whither also I followed hym to see what he did, but missing hym there, I made hast towardes the vpper Chamber, where I hoped to finde him, and lo, sodainely no small number of Waxe Candles burned in my sight, whereat gazing with greate admiration (for that I had neuer seene the like before) & perceiued the foresaied old man him self againe approched nere me, I was afraied: but he comforted me saiyng, bee not afraied, for here is none will doo thee hurte: then pausing a little he saied moreouer, art thou contented to doe after me: I answe-

The old mā went out of the olde Hall into the newe Parlour.

* Here you maie see the wisedome of God, to send an old man of his arrāde for had it bin a yong man, it had been somwhat suspicious, but thei had good store of candell light, & was the best,

red

red that I would gladly dooe after hym if he came from God, I am (saied he) doubt nothing: Wherevppon I wilde hym to tell his message, wherefore with very familier speeche, he admonished me of my nature, muche inclined to vice, bodie subiect to greate troubles and daungers, whereof I should feele shortly the effecte, if I would not preuent the same in due tyme: therefore he exhorted me to fast and praie, whereby he saied I should ouercome my cuill destinie.

As he thus communed with me, beholde I did see our Sauiour Christ and his Apostles after him, accompanied with the blessed *Virgine Mary*, *Sainct Anne* the holie Virgines Mother, and *Mary Magdalene*: Wherewith the audience interrupting her talke, examined the Maide of their habit and formes: who tolde them that *Christ* and *Sainct Anne* did weare Purple roabes, our *Ladie* Scarlet, all the rest white garmentes doune to the grounde, our Sauiours beard somewhat short, & the heires of his hed thinne, and bothe in colour very blacke, the heire of his holie Mothers heade was Abraham colour, hangyng doune her shoulders moste decently, her face shined brighter then any Christall. her voyce amiable beyond measure: but her blessed Sonnes countenaunce she could not discribe, because of the lightnesse therof, for her eyes dazled to behold his Roabes, and his voyce semed to her terrible as Thunder, that she shaked for feare at euery woorde, holdyng continually in his right hande a Ware Candle burning. *Sainct*

It should seeme he had come lately from the Barbers.

It should seeme his roabes were of Purple in Graine, for it is a verie cleare colour abiz to resell our eies.

That was Christes graundmother.

Anne was of lowe stature with a hoarie heade: *Mary Magdalene* she marked not, sauyng that she rembreth certaine white places in her head, by pluckyng the heires for sorrowe, carryng in her hande a peuter bottle full (as it seemed) of some *liquour. Muche she rehearsed of the Apostles particularly, the whiche I haue omitted here to auoide tediousnesse. And so hauyng satisfied their requests, she returned to her former talke, as hereafter followeth.

Belike twas Aqua vitæ for some of her frendes that were in Purgatorie.

As soone as this heauenly quire had presented them selues before me, I began forthwith to feare that thei might be some wicked Spirites or Goblines: wherevpon *Christe* stepped towardes the place where I stoode, and reached me his hande to bee felt, the whiche I did handle as the hande of any other man, wherewithall he spake these wordes.

A ghoste although it appeare in the forme of manne to thy sight, yet beyng handeled, it hath not flesh & bones, as thou maiest fecle in myne: and then he repaired again to his former place.

After this, my guide (whom I supposed to haue been *Sainct Ihon* the *Babtist*) laboured muche to reconcile me vnto *Christe*, the whiche he saied might not be, vnlesse I would reconcile my self vnto his Church, and continue in a right faith: for he certified me that I was blindely led, and lacked the true knowledge of his holie will, often repeatyng that I beleued amisse: At length beeyng not able to auoide his importunitie, I demaunded whither I muste beleeue as my neigh=

neighbours doe, meaning the Catholikes, who absent themselues from the new Seruice now vsed: Euen so saied he, beleeue as thei doe, and absent thy self also from that wicked Seruice if thou wilt bee saued: Whereat I staied a long tyme, and seemed as one very loath to yeeld, for casting in my mynde the daungers and troubles that might insue thereof. In the meane space he trauailed muche betweene Christ and me, perswadyng still in his name to promise amendment.

But vnderstandyng that his perswasions could take no place, he represented before myne eyes the fire of Purgatorie, & threatned sharply to plundge me therein if I would not relent: the sight whereof so fried me, that I yeelded to forgo the Church, as I would haue doen gladly to abide any worldly torment, rather then I should be laied againe in that burning furnace: and ioynyng my hande to his, I confirmed the former promise, the whiche I meane by Gods grace to performe, for any punishment in this worlde, because I can not feele greater, then alreadie I haue suffered in Purgatorie. And withall I added, vnlesse I bee brought thether by maine force: wherewith he replied, that they are blamelesse who be forced, and their compellers altogether liable for the fact. To conclude, after many words by me commended vnto me, Beades hallowed, as a singuler vertue to pray withall, and farre exceeding the Beades vnhallowed. Muche more talke he had with me that

Clapt handes, and so twas a bargaine.

Ye male perceiue ỹ wēche though she was yong, yet she had wit to make her bargaine

I haue vtterly forgotten, but in the ende findyng me very tractable, he commended me vnt oa Catholike Priest by name, demaundyng whither I knewe suche a one (this Priest had been at that instant in the Parishe Church adioynyng, openly proclaimed for a seditious person and seducer of the people) my answer was that I knewe hym not, whereat he seemed to be angrie, chargyng me that I vttered an vntruthe, for I had seen hym twice (the whiche indeede sithence I remēber well) and commaundyng to seeke for hym amongst the Apostles, whym diligently perusing, I said that I could not finde hym: whereupon he replied, then thou knowest hym well, learne of hym what to beleue, his counsaile if thou followe thou shalte be saued: Follow his counsaile saide our *Ladie* and thou shalt be saued I warrant thee: the which I had no soner promised to doe, but loe incontinently I was conueied into a Churche very little, where I beheilde an Aulter furnished for Masse, with a goodly *Crucifixe* of pure gold, placed in the middest thereof, and at either ende tapers burnyng, before the whiche on either side stoode *Christe* and his Mother, hauyng roles of Ware Caudies burnyng, foulded aboute the wrist to their armes, the rest kneelyng downe deuoutly before the Aulter, and the Angell that I had seene in the beginnyng of my first vision in the likenesse of a Dyrde, sittyng vpon the said Aulter, then stepped forth *Saint Thon* (before named) and first sprinckling the companie aboute

It should seme he was some of our Ladies chaplynes, that she vndertoke so much for his honestie.

with holie water, went straight towardes the Aulter, where he began Masse in his foreſaid white garmentes, ſauyng that now I marked he had a Croſſe on his breaſte, an other on his backe aboute the middeſt, where he preached in Latine, an vnknowne language vnto me as I ſuppoſed: in the meane tyme I counted the Apoſtles, whoſe number I remember well to bee iuſt eleuen, all the whiche at elevation very deuoutly knocked their breaſtes. Thus hauyng receiued hym ſelf alone, for I did ſee no bodie Communicate with hym, the Maſſe ended, the lightes were putt out, and the light vaniſhed: therewith immediatly myne eyes were opened, that I beheelde you all aboute me, and ſo endeth her Viſion.

That was forſeare of Bulbeggers Saint Ihan Baptiſt a Maſſyng Prieſte.

Perſie knew it was latine.

In came the Sexten and putte out the candelles, and ſo the Cocke crewe and it was daie.

But afterwardes beyng examined by a Catholike of the Maſſe more perticulerly, ſhe deſcribed in very good order diuers thynges belongyng to Maſſe: as the ſiluer Chalice, ſhorter and broder then the Communion Cuppe, the Hoſte with letters therein grauen, and the Ceremonies alſo ſhe noted, as his ſtandyng before the Aulter, the booke remoued by one that attended and ſerued, the turning of his face towardes them: Briefly, in all pointes agreable to the Maſſe after the Romaine vſe reſtored by the counſaile of *Trent*, and preached by the Seminarie in *England*. Finally, certaine Gentlemen beeyng moued with the fame of theſe newes, made meanes to ſee ỹ ſaied yong girle, the eight of Aprill,* *Anno* 1581. and intreated to vnder-

You maie perceiue that the Chalice was but ſiluer, though the Crucifixe were gold.

That was when he ſaid Dominus vobiſcum.

* This can not lye, when all is ſente doune ſo perfect.

ſtande

stande out of her mouth, what they heard of her by others, but she had vtterly forgotten all, in so muche that beeyng asked diuers questions, as her beyng in Purgatorie, and at *S. Ihons* Masse, and she remembred nothyng: whereat the sayd Gentlemen were greatly astonied: at last one of the company suspecting the malice of the ghostly enemie, caused her to make signe of ỳ* Crosse on her forehead and breast: wherevpon incontinently, she opened bothe the Visions at large, and vttered more then she could remember at any tyme before.

Witnesses.

Thomas appe Iones Orton, Recorder to the Right Honorable the Erle of Darby.
Ihon Orton, seruaunt to the Erle of Darby.
Ihon Edwardes. } *seruauntes to the Lorde Chaunceler of*
Ihon Humfey. } *Irelande.*
Ihon the Minister of Orton.
Edwarde appe Iones Orton.
Dauid his seruaunt.
Ihon Ortons Wife.
Owen Werch Thomas his Sister.
Annis Werch Thomas a seruaunt Maide, with an other Maide seruaunt.
Gyles Orton, with diuers others.

* Some gentilman that had greate experience in the vertue of a Crosse.
* Yea and more then euer was heard of before to bee true, and yet this is no lye for see here witnesses inough to confirme a greater lye then this.

TEll me now (frendly Reader) is not this prettie stuffe to bee made so muche accompte of, must not this Religion bee profounde, that is propte vp with suche Pillers as this, and yet thou seest that the greatest fortification of our

holie

holie Fathers doctrine, consisteth in Dreames, olde Wiues tales, Unknowen scriptures, Traditions of menne, straunge Miracles, Fables, and Follies.

Truely our countrey is to be lamented, in whiche the Gospell hauyng raigned long, and Religion flouriſhed ſo many yeres, yet Superſtition preuaileth ſo muche, that thei be readie to bee leade awaie with ſuche euident ſhewes of follie, that vnleſſe their eyes were bleared with too muche impudencie, it were not poſſible thei ſhould bee ſo deceiued. But what Aſſe but would haue been aſhamed to haue penned doune ſo ridiculous a matter, vnder ſuche a ſhewe of veritie, but that he knew emongeſt whom to ſende it: For truely the fooliſhe credulitie of the ſimpleſt ſorte of our ignorant Papiſtes is ſuche, that tell them a tale of a Maſſe, Purgatorie, of holie Water, of the ſigne of the Croſſe, or of any other ſuche like vanitie: and thei are ſtreght leade in beleef of ſuche thynges, to bee more then deuine, that (in deede) doe moſte deſerue to bee laught at. You maie ſee thei are driuen to a bare ſhifte, that (for want of better matter) would foiſte in a Religion with ſuche traſhe as this, but vnhappie thei that are ſo blinded in errour, that thei ſhould not bee able to deſcerne vanitie from veritie: And this is the cauſe why thei reſtraine the Laietie, from the readyng of the Scripture, for otherwiſe it were not poſſible, that ſuche Fables could bee ſo precioully accounpted of. And this is the cauſe that I haue laied open theſe Trifles, to the vewe of the worlde, that thoſe that bee wiſe might laugh, at the doltiſhe deuiſes of our seducyng Papiſtes, who vnder a ſhewe of learnyng, deceiues the ſimple ſorte with ſuche manifeſt vntruthes. But yet to lament the weakeneſſe of thoſe that be ignorant, who bee ſtill readie to entertaine ſuche trifles, as deuine and heauenly miſteries, to feede them in their farther follies.

But I muſt needes blame our authour, what ſo euer he was, who (as it ſeemeth) hauyng been long tyme ſchooled in the lyng Legend of Antechriſt, hath yet forgotten the cheefeſt axioma that longes to his profeſſion, whiche is, oportet mendacem eſſe memorem, who lies muſt bee carefull to remem-

ber, for in knittyng vp his Visions, where he would haue made greatest shewe of verite, euen there he laies in sight moste manifest vntruthes: whiche I will not touche in particularities, for that thei bee frevilous, yet will I note them in generall, for that thei bee odious, and deserues no better answere, then a scoffe or a mocke.

His exordium taken from the sanctified Archaungell Raphaell might well haue stande, if his cause had been iuste, but now it is confessed, that all these Miracles were but fantasies, and the Prophetesse in her Pathetieall extasies, but a sillie Mayden, seduced by a runnegate Papist, as now it is proued: And the matter it self if it bee wisely marked, is enterlarded with contrarietie of vntruthes: in one place she could discribe the roabes whiche Christe should weare, to bee of Purple colour, and presently she feineth them to bee moze bighter then the beames of the Sunne: and although she knewe Christe, with his mother the Virgine Marie, his Graunde mother Sainct Anne, with Marie Magdalene, and Sainct Jhon the Baptist, euen at the first sight, bothe of her first and laste Visions, yet when Saincte Jhon should come to saie his Masse, she was afraied of them, and tooke them to bee Goblins, till Christ had giuen her his hande to bee sene.

The aflictiones so many tymes spoken of, our aucthour would perswade thei were Protestauntes, and therefore wearied with her exclamations against Religion now vsed, yet who would beleeue any woorde to bee true, when one of them had a Crucifixe so readie to present, and the reste was so foolishe to suffer her to take it. The Apostles when she countped them, she saieth were inste eleuen, I wonder where the twelfe was, or who it was that was missyng, but it might bee that this Vision was reuealed before Mathias was chosen in Judas roome, or els it was Sainct Peter that was missyng, for he is Porter in heauen, and therefore could not bee spared out of his office, and I thinke if he had been there, he had been a fitter man to haue saied Masse, then Saincte Jhon, for that he himself was once Pope, and therefore should haue so muche

the

the better experience.

Thus thou maiest see (gentle reader) that varietie, and impossibilitie are the twoo best stynges that our aucthour hath to his bowe, who findyng no other meanes to maintaine his vncertainties, thinketh vnder dissēblyng vntruthes, to drawe the simplicitie of the common sorte, from the truthe and right Religion.

But admitte that these feigned Visions had been sensiblie seen, and that some apparaunce had been made of these surmised Reuelations, should wee thereuppon straight waies establishe a Religion, without any further examination, how thei might stande with the will of God. Our learned Fathers lead by the spirite of Wisedome, when thei heard of suche Visions or Reuelations, thei brought them straight to the touchestone comparyng them to the holie Scriptures, if thei founde them suche as tended to the glorie of God, thei admitted them for good, if otherwise misleadyng to ignorannce and errour, thei condemned them as illusions sent by the Deuill. But is there any thyng more repugnaunte to Christian beleef, then that God is not sufficient to forgiue vs our sinnes, but wee muste haue a quittaunce sealed from our Ladie, and she that was wont to bee called our Ladie of Pitie, is now become a gentlewoman of too muche crueltie. But our aucthour verie wisely perusyng the matter, thinkes there was some sinne, that was committed against her self, and though that bothe her sonne Christ and she had forgiuen all the reste, yet she might not forgiue that. And beleeue me this maie well bee true, for the Pope hymselfe is of thesame condition, for he hath Pardons for hym that will kill his father, for hym that should commit incestious fornication with his mother, for hym that should bee a rebell to his Prince, a traitour to his Countrey, to be shorte, Treason, Murther, Robberie, Adultrie, Bauderie, Buggerie: and what not but our holie Father will forgiue you, so you doe not touche hymself, nor none of his hoode: but the leaste offence that maie bee committed against any of these, though God and our Ladie bothe would forgiue ye, yet I can tell you

the Pope will neuer doe it. But what a pretie whye haeh our auctbour giuen here to our holie fathers Bulles, who ẏ Deuill will make any accoumpte of them now hereafter this, for the Pope though he bee Chriſtes Uicar, yet he is none of our Ladies, and though he maie diſpence with matters in controuerſie betweene vs and God, yet he hath nothyng adoe betweene vs and our Ladie, vnleſſe it bee by the waie of intreatie, and our Ladie I perceiue when ſhe is angrie, hath a womans ſtomacke, ſhe will not eaſily bee pacified, and then there is no ſhift but you muſt to Purgatorie, for Chriſtes forgiueſſe will doe you no good, and the Pope can pardō no more, then Chriſt is able to forgiue: And therefore I perceiue the Prouerbe to bee true, the houſe is too vnquiet where the good wife weares the breeches, and yet you ſee it is ſo in heauen.

When Marie Magdalen went to the Sepulchre with teares to ſeeke Chriſte, to whom although he firſte ſhewed hym ſelf, yet ſhe might not ſo muche as once to touche hym, yet our ponge Prophetelle, who as our auctbour affirmeth was ignorannt, an heretique, one that was ſeuered from the Popes Churche, and therefore by their owne Canons and Generall Counſailes condemned, not worthie to touche any of their holie reliques, and yet ſhe might bee ſuffered to imbrace Chriſte in her armes.

The matter that our Author by theſe Uiſions would faineſt induce you vnto, conſiſteth eſpecially in theſe three pointes. Firſt he would bryng you in good likyng of their bleſſed Maſſe. Seconde, he would make you afeard of their dreadfull Purgatorie: And laſtly, it greeues hym to the harte that any bodie ſhould goe to Churche to heare the worde of God: for if thei could once barre vs from readyng the Scriptures, all the paine were paſt, all the reſt would be eaſily brought to a good paſſe.

Now, firſt for the Sacrifice of the Maſſe, who doubteth (vnleſſe directly blinded) but thei muſt reſolutely conclude, that our forefathers, Adam, Lot, Noe, Abraham, Iſaac, Iacob, with the reſt are ſtopped from the fruition of Heauen, in that

thei

thei could not be partakers of the Realle reception of the Sacrament; vnlesse it were through faith in beleuyng and spirituall feedyng, by the whiche we are likewise made partakers all of one bodie, and all through one faith.

For Purgatorie, if it growe by the multiplication of our sinnes, either in excesse or defecte, what shall wee imagine of the Theefe on the Crosse, who by Christes diuine worde was assured this: To day shalt thou be with me in Paradice? He neuer spoke word of Purgatorie. Or what of Mary Magdalene, whose synnes were freely forgiuen her by Christe, without goyng to Purgatorie. And what of the poore Publicane, that acknowledged hym self a miserable sinner, and yet was iustified by Christe. Or who now hence forwarde will giue any credite to Sainct Paule, who writyng to the Hebrewes 9. saieth: There is no remission of synnes without bloud. Wherfor our Catholikes makyng hym a manifest lyer, hath founde a waie to salue all sores through the fire of Purgatorie.

But he that would bee better confirmed in this poinct, let hym reade Ihon Frith against the Bishoppe of Rochester: sir Thomas Moore, and Ihon Rastell, where thei shall finde this phantasticall Purgatorie so vndermined, that no Papist but might be ashamed once to make mention of it.

Now lastly as before I haue saied: the Pope is very vnwillyng that the Scripture should bee in a knowne language amongst vs: but in the steede of them, he hath bequeathed vs Legenda Aurea, the life of Christ, written by a fift Euangelist, named Bonauentura: We haue likewise their Festiuall, with suche other stuffe. These we maie reade in English, you maie easily gesse why, but the Scriptures we muste not heare but in Latin, because thei saie it is daungerous that we should reade the Scripture in a knowne language: so that the right construction of this sentence, Beati qui audiunt verbum dei & custodiunt ipsam, after the interpretation of our holie Father, maie thus be vnderstoode: Blessed are thei whiche heare the worde of God and knowes not what it meaneth. These

matters haue been by many men so Clarkly discoursed, and of so long a tyme so learnedly confuted, and therefore by me lightly ouerpassed: I doe but onely ayme at the intent and wishe the wisest to laugh at the errour.

Thus (gentle Readers) you see the course of these vnnaturall Antichristians, who when thei finde no one waie, to maintaine their vngodly opinions, seeke by sequester dealinges to oppresse the truthe. But dissimulation is espied by his contrary, and truthe speaketh in no corners: Religiō that is in it selfe perfect, requireth no fabulous miracles to confirme it: but where vanitie is workemistris, then all thynges are confirmed with shadowes.

Truely it seemeth straunge vnto me, that either blinded errour shoulde seduce vs so farre, or suppositions of good meaning blind vs so greatly, where the good worke is so frutfull.

Let not the God of this worlde so muche bleare your eyes, be not led awaie with euery blaste of reporte: Symon Magus, though he be his craftes maister, he is yet found out by a professed Apostle: and the vngracious practises, and Ceremonious intentes, of our foolishe Malmongers are proued friuolous, beyng looked into by the true Religion. O call your selues home, and remember from whence you are fallen, be not seduced by false Gods, to forsake the true Lambe, that sacrificed for you.

God is truthe, and he that worshippeth hym must worshippe hym in spirite and truthe. Let not phantasies misgouerne you, let not your hartes be hardned against holsome admonitions.

Arme your selues with the readyng of the worde of God, so then charme the Charmer neuer so wisely, he shall not yet be able to compasse you.

Peruse the olde Fathers, examine the holie Scriptures, conferre indifferently bothe literall and substantiall interpretations, and you shall finde that Antichrist the Pope, doth but dissemble with you, and that all his allegations, are but falsifications. The poore Publicane shall be iustified, and the proud

Pharisie

Pharisie shall be condemned: Not he that crieth Lorde Lord, but he that doeth the will of the Father. Muche babblyng makes not Religion, nor burning Tapers zelous Orisons: But that Lorde that knoweth the harte and raines, revealeth his wisdome to Infantes, and confoundeth the wisest in their owne ouerweenynges.

The practises that of late daies haue beene brought into this Realme, might confirme our Papistes neither to bee zelous nor honest. Did not Campion sell Pardons to implope his money against her Maiestie? did not thei of that confederacie, sell the death of her highnesse with the cheefest Pillers of the state. But the Lorde preserued Elizabeth to the comforte of all true Englishe myndes, and iniquitie is faine into the pitfall, that he hath prepared for other.

And here I must somethyng expostulate with some our hollowe harted subiectes, how thei can without blushyng, pronounce that thei loue her Maiestie, when thei daiely entertaine those Iesuites whiche seeke her destruction.

How maie wee accoumpt them subiectes, when thei reiecte lawes: or men of religious conscience, when in their demeanours thei are so traiterous.

My freendes, turne awaie your face from leasinges, desire the Lorde to deliuer you from lyeng lippes and a deceiptfull tongue, and he will make you spectacles of his mercie.

Let not forlorne hope misleade you, or fained miracles withdraw you, nor olde wiues propheties so misgouerne you, but with all submissiō acknowledge gracious Elizabeth your soueraigne Queene, who as you are malefactors can and will punishe you, so in your humble and hartie submission, no doubt she will receiue you to mercie. The Lorde increase her Maiesties raigne, preserue her Counsaile, continue Religion in the zelous subiectes, and graunt amendement to the obstinat Papistes. Amen.

FINIS.